A

SERMON

Preached at the

Chappel Royal

IN THE

TOWER,

UPON

Sunday the Sixth Day of *January*, 169⅘.

BEING THE

Feast of the Epiphany:

AS ALSO,

The Day whereon the greatest part of that Audience appeared in Deep Mourning, upon the Death of Her SACRED MAJESTY, Our Late Gracious QUEEN *MARY*.

By *JOHN FINGLAS*, Prebendary of St. *Audoens Dublin*.

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To the Right Honourable

ROBERT

Lord *Lucas*, Baron of *Shenfield*, Chief Governour of His Majesties *Tower* of *London*, and Lord Lieutenant of the *Hamlets* thereunto belonging.

My Noble Lord,

'TWill be no Compliment, in any Senſe, to tell Your Lordſhip, that, as You did not eaſily perſwade me into the Pulpit; ſo, nothing leſs than Your Commands, ſhould (at this time) have forced me to the Preſs.

I am here a Stranger, under all the diſadvantages that may be, for Study; and not only

ſo, but my Thoughts *at preſent, more ruffled and diſturb'd than ever.*

As 'twas my misfortune to have but very few Friends here, *ſo, 'twas my happineſs, that they were* the *Beſt and greateſt that* England *could afford: Her late* MAJESTY *of* Bleſſed Memory; *and His* Grace, *the* Late Lord Arch-Biſhop of CANTERBURY.

The Affair I came to manage, being a Service to the Church, *an endeavour to remove a moſt Perfidious incroachment on her* Rights; *recommended me to Their Favour; and the Deſign appeared to be ſo Juſt, and ſo much for the* Publick *Good;* that, *as his* Grace, *upon the firſt notice, was pleaſed heartily to eſpouſe it: So, when it was (in His* MAJESTIES *abſence) propoſed to the* QUEEN; *it gained Her approbation ſo far; that with a great, but* Sweet Condiſcenſion, *She was pleaſed to ſay,* She would become my Solicitreſs Her ſelf. *But,* Alas! *All this now, ſerves only to agravate my ſorrow, and beighten*

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my loſs, which is more than ordinary, and every way great, not only in Common, *as a* Subject, *not only in a more particular Relation, as a* Church-man (*tho' the meaneſt of all*) *but, in my,* Yet more private *Circumſtances; having at a great expence of time and Charge, brought this Matter to be fit for a Royal Deciſion, and, all of a ſudden, deprived of* Thoſe, who *were graciouſly pleaſed to Patronize both me and it. And tho' I have this Comfort; that, as that God, who hath called Her* MAJESTY *to an* Incorruptible Crown, *hath left us her* other Self (*whom God long continue to us, and over us*) *from whom I may hope for all due Encouragement: So, his* Grace *is Succeeded by that* Perſon, *of the* Age, *who is moſt Eminent for ſuch Services.*

But Yet, *notwithſtanding theſe* Abatements, *I cannot eaſily extricate my ſelf, from the Surprize and Amazement that ſo juſtly ſeized me; and 'tis* well, *if the effects thereof, do not too viſibly appear in the following Diſcourſe.*

But

But I know 'twas not Your Lordſhips *Approbation of my performance, but Your Zeal for the* Subject, *together with the joynt deſires of* Some, *whoſe importunity I reſiſted, that made You reſolve (againſt all that I could offer to the contrary) to have it Publiſhed. You remembred, it had given You ſome faint* Idea's *of Your* Dear, *tho'* Dead Miſtriſs; *and contain'd ſome Motives* (the beſt *I could think of, with relation to the ſubject, and as* Many *as the time would allow) to promote the Service of Your* Royal Maſter, wherein (*I can bear Your* Lordſhip *witneſs) You would think the laſt drop of Your* Blood *well ſpent.*

May Your Loyal *Example have its due influence upon others, and convince, even thoſe unreaſonable (ſhall I call them?)* Men *among us, who are ſo ſtrangely infatuated, as to act every way, as much againſt their* Intereſt, *as their* Duty. *And if any thing I have ſaid here, to which (tho' I now find it ſwelled beyond the*

ordinary

ordinary bulk of a Sermon) I have not added a Syllable, but omitted much of what I delivered, may contribute to the ſame end. I ſhall have all I deſire, and all I deſign, beſides the ſatisfaction of giving Your Lordſhip *a full proof of my Obedience, and thereby manifeſting, how much, I am, in all* Sincerity,

My LORD,

Your Lordſhips

Moſt Humble Servant,

JOHN FINGLAS.

THere has happen'd ſome ſmall Miſtakes at the *Preſs*, eſpecially in the Pointing, which the *Reader* is deſired to conſider, and help with his Pen.

ISAIAH

ISAIAH XL. 6, 7, 8.

The Voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field.

The graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord hath blown upon it: ſurely the people is graſs.

The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

I QUESTION not, but upon the reading of the *Text*, you eaſily obſerv'd it, to ſuit but too well with the *ſad* and bewailed occaſion of this *days* Solemnity; which hath given us (beyond any thing to *us* known) a doleful Inſtance of its Truth; and all I can ſay, will come infinitely ſhort of the *ſad* but *clear* Comment, which *the Breath of our Noſtrils*, She of whom we ſaid, *Nations ſhall reſt under her ſhadow*; hath given us upon *it*, who being *dead* yet ſpeaks, yea *crys*, in a Lam. 4 20.

lowder than the Prophets *Voice*, *All fleſh is graſs*, &c.

All fleſh. It pleaſed the great *Creator* of all things to make at firſt Three Sorts of Living Creatures; *Angels* he made pure *ſpirits* without *fleſh*, and therefore, only for *Heaven*, not to dwell on *Earth*. *Brutes* he made *fleſh*, without *immortal ſouls*, and therefore, only for *Earth*, not to pretend to *Heaven*. *Man* is of a middle Nature, partaking both of *fleſh* and *ſpirit*; and therefore made both for Heaven and Earth. But as his *fleſh* is but to miniſter and ſerve his *ſpirit*, ſo he was made for *Earth*, but as his paſſage and way to *Heaven*, not, that this ſhould be his *home* or *happineſs*.

But, how wofully have we perverted this Order, whoſe inceſſant cares for the things of *this life*, ſufficiently declare, that we believe our ſelves *here* at home? *One* man eagerly purſuing ſenſual pleaſures, as if he had nothing to mind, or hope for, but what the *beaſts* enjoy. *Another*, Riches, and that with ſo much earneſtneſs, as if he were to enjoy the ſame for ever; tho' the *fool* knows not but this very *night* he muſt part from them. A *third* hunting after *honour* and *dominion*; ſo, as to ſtick at nothing that may compaſs it, and yet little knows, how ſoon his *Honour* may be laid in the duſt. A

fourth

fourth after popular applauſe, which is nothing but a *blaſt*, nothing more vain and uncertain than *it* is. *Whereas*, if we did but rightly underſtand our *ſtate* and *condition here*, and ſeriouſly conſider, that *all fleſh is graſs*, we would little value *theſe* things, and at beſt, *uſe the World, as if we us'd it not*; *Uſe* it, no otherwiſe than a traveller doth his *Inn*; and how is that? when he comes there, tho' he finds every thing *ready*, a *room* well furniſh'd, and all things therein, not only convenient but delightful too; yet he is not ſo *ſilly* as to *ſet* his *heart upon them*; becauſe he knows, on the *morrow* he is to leave them and be gone; and, there's no Man that travels home-ward, that would multiply buſineſſes on himſelf *unneceſſarily* in the way. When he is at *home*, in his *houſe*, he may find ſundry imployments to buſie himſelf about, but in the *Inn* he cares for nothing, but *reſt* and *refreſhment*; *ſo*, men that are thoughtful, or wiſe, know themſelves to be but *ſtrangers and Pilgrims* here; and therefore look for a *Countrey* and *City* to come; and ſo think it no wiſdom, to intermeddle too much in the affairs of that *Countrey*, through which only they are to paſs; but as *Citizens* of *Heaven* ſend up their hearts deſire, where they profeſs their *treaſure is.* This *Leſſon* our Saviour teacheth, when he tells us, *After all theſe things below do*

1 Pet. 2. 11.

Mat 6. 31, 32.

the Gentiles ſeek, but *ſeek ye the kingdom of God, and the righteouſneſs of it.* And St. *Paul* aſſures,
1 Cor. 7. 31. us, *the faſhion of this world paſſeth away*; and wiſheth *us* not to *faſhion* our ſelves to it.

Could a Traveller juſtly *Seize* all the valuable things that occur in his *way*, and convey them to his *home*, ſo as to be of advantage to him *there*; his endeavouring it, might be the more excuſable. *And* ſo, in our *caſe*, could a *man* carry the *World* to *Hell*, to bribe the flames, or corrupt his tormentors, there were ſomething to be ſaid for our *fondneſs* of it; but the Pſalmiſt hath already aſſur'd us of the contrary, *His*
Pſal. 49. 17. *glory ſhall not deſcend after him.* Or could he (tho at the expence of all his worldly injoyments) buy out his pardon, or procure his peace, before he come *there*; This might well excuſe our graſping at *it*: but that's not to be done,
Ver. 8 neither, for *the redemption of the ſoul is precious,*
Mat. 16. 26 *and ceaſeth for ever: And what ſhall a man give in exchange for his ſoul? For* what *material* thing can equalize a *Spirit?* Many things may be had, more precious and fine than the *Body*, but all of them have no proportion to a Spiritual Being. St. *Paul*, we know, counts all things
Phil. 3. 8. but *dung*; and can we think that God will take dung in Exchange for a Soul? O! how dreadful will it be at laſt, to think, that for a little of the

the *world*, for the ſatisfaction of a *luſt*, for a few droſſie pleaſures, and ſenſual delights, which have been here (not without the mixture of much *ſorrow* and *allay* injoyed) you have loſt your *ſouls*, and forfeited your intereſt in thoſe *Manſions* that are *above*, where *there are pleaſures for evermore*: and all this (in a great meaſure) becauſe we believe not, at leaſt, mind not this *Voice* in the Text, *All fleſh is graſs*. And what more withering and fading? *Duſt* it is, and what baſer? *Corruption* it is, and what viler? And yet, was the *Son* of God himſelf, for our ſakes (as at this time) manifeſted in the *fleſh*; and not only ſo, but as the Apoſtle tells us, in *the likeneſs of ſinful fleſh*; tho without *ſin*, yet like a ſinner, ſo like, that to outward appearance, no eye could diſcern any difference, becauſe ſubject to thoſe *miſeries* and *neceſſities* which are the conſequences of ſin in other men. Gen. 18. 27. 1 Cor. 15. 42. Rom. 8. 3.

WAS this a *Manifeſtation*? it was rather an *Obſcuration* and vailing of his glory; yet manifeſted he was, as the *end*, and *deſign* of the Work he was about requir'd; manifeſted to ignominy and reproach for ſin: and this was one, and a great point of Chriſts humiliation, that *he took not upon him the nature of Angels, but the ſeed of Abraham.* Heb. 2. 6.

BUT we need not boggle at this, ſince it did con-

contribute to make him a more compleat *Saviour*. In *that it behoved Him to be made like unto his brethren, that he might be a merciful High Priest*; *And in that he suffered by being tempted, he is able to succour them also that are tempted.*

Verse 17.

Verse 18.

RATHER, Let it prevail with us, to Praise *God*, for the great honour *He* hath confer'd upon our *Nature* in the *Flesh* of *his Son*, which in *him*, is *annointed* with more *grace* and *glory*, and fill'd with more Vast and Unmatchable Perfections, than all the *Angels* in *Heaven*, are together capable of, *for*, tho' for a while, *He* was made *lower than the Angels*, for the Purpose of *his suffering*; *yet, he is now set down on the right hand, of the Majesty on high*; *Angels, Principalities*, and *Powers*, *being made Subject unto Him.*

Verse 9.

1 Pet. 3. 22.

Ephes. 1. 21.

THIS Indeed, should make us put a greater Value upon this *flesh* of ours, than to prostitute *it*, to mean and dishonourable services. It should make *us* labour to preserve it *pure*, and *unspotted*, and to *glorifie God in our bodies*, as well *as in our spirits, which are his.* It should perswade *us*, to live no longer to our selves, as *Men*, after our own *lusts*, and *ways*, but *as Men* that are *not their own*, but *his that bought them*; to live in his service, and to his glory.

1 Cor. 6. 20.

1 Cor. 3. 3.

THIS will be *likewise* the best course we can take to hearten *us*, against this *Voice*, in the Text,

Text, but neither this, nor ought else, can exempt *us* from the comon lot of *all flesh*, which the Text assures us, is *but grass, and all the goodliness thereof as the flower of the field; the grass withereth, the flower fadeth*, which in other *words* is no more, nor less than this, *it is appointed for all Men once to die.* Heb. 12. 27.

ALL *Flesh is grass*, All that we see, all that we admire, all the most Tempting Objects, we gaze and dote upon, yea the whole World, and all that is therein, is all but *flesh*, and all *flesh is grass.*

BUT, Is this a Truth *so* Universal, that it admits of no exeception? tho' it may hold good, as to the generality of Men, yet are not the *Princes* and *Monarchs*, and *Heroes* of the *World* exempted? have not they *something* in them, that may Priviledge them, against the Insults, at least, of the *King* of *Terrors*? *something*, that they may (upon occasion) plead against the *common Fate*? *The Prophet* seems to agree to all this, and in the very Text, makes some difference between a *mean* and a *great Person*, between a *Subject* and a *Prince*; but what is it? No other, than is between green *grass* and a *flower*; *Which*, tho' more *beautiful* to the Eye, more *sweet* and *pleasing* to the Sense, is yet, every whit as *fadeing*, as *perishing*; and as *subject* to be trod under foot, or to be scorch'd and wither'd by the *Sun*, as the *grass* is: *As* they grow together.

together in the ſame *field*, ſo they are equally liable to be cut down by the edge of the ſame *Syth:* and therefore it is, that the *Prophet* after the *Voice* had cried, *All fleſh is graſs*, adds, *and all the goodlineſs of it, is as the flower of the field.*

By the *goodlineſs* of the *fleſh*, he means it's *Youth*, it's *Health*, it's *Vigour*, or whatever elſe in *it*, is moſt Valuable, and Pleaſing. By *it*, we may underſtand the *ſtate*, and *condition* of a Man that wants *nothing*, *Nay*, that abounds in all *things* the World can afford: As *Riches*, *Honour*, and *Pleaſure*. *Fleſh*, ſaith the *Prophet*, *in all the glory of it*, in the free and full injoyment of all things on the higheſt *pinnacle* of honour, ſeated upon a *Throne*, crowned with Diadems, and incircled, with all the Badges of Royalty and Grandeur; yet, in the midſt of all this *Pomp* and *Splendor*, it's ſtill but *fleſh*, and liable to ſuch damping thoughts as theſe.

May not God this very night, take me away, like the *Fool* in the Goſpel, from all theſe things, or theſe from me? May I not, nay, muſt I not, within theſe few years, it may be, within theſe few weeks, or days, inſtead of my *honour*, be laid in the duſt? inſtead of my *Purple* and *Scarlet*, be cloathed with *rottenneſs*? Inſtead of my *Luxuries* and *Delicacies*, become my ſelf the food of Worms? Is not the poor *Soul*

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in my boſome, an *Immortal ſoul?* muſt it not have a *being* ſo long as there's a *God*, who is able to ſupport *it?* And will not the *gayeties* of my *fleſh*, and the *ornaments* of my *mind*, my *baggs*, and my *titles*, my *pleaſures*, and my *preferments*, my very *learning*, and my *natural endowments*, and every *thing*, ſave my *ſins* (*which* I muſt then *reckon for*) forſake me, when I enter into that *Immortality?* I ſay when a Man ſhall take himſelf thus to *task*, and his heart *ſummons* him, to ſuch *ſerious thoughts* as *theſe*; How will he be *ſtarttl'd* and *amaz'd*, under the *Senſe*, of his own *Frailty*, and his little *hopes* of a *better State?* And, how dreadful, will it be, for his *Immortal Soul*, to have nothing between *it*, and *Eternal Miſery*, but that, which will crumble and moulder, into *duſt*, and leave the poor *ſoul* that truſted to *it*, to ſink into bottomleſs *calamities*.

Nor do our earthly *injoyments* always continue with us, even to the *laſt*; but often leave *us*, before *we* our *ſelves* go *off*. *Riches makes themſelves Wings*, *Honour* is fadeing, *Wit*, *Beauty*, and *Strength* fail, all Created Delights will quickly have an *End*; and the Caſualties that attend their very Enjoyment, doth ſufficiently diſcover their *Vanity*, and the little *ſtreſs*, that's to be laid upon them: One *Rich* to day, and *Poor* to morrow; in *Health*, *Sound*, and *Strong*, to day, to morrow *Languiſhing* and *Expiring* on a *ſick Bed*; now

advanc'd to the high'ſt *Pinnacle* of *Honour*, anon depreſt, and expos'd to *Infamy*, and *Diſgrace*,; attended by Trains of *Paraſites* and *Flatterers*, to day, to morrow *deſerted*, *ſlighted*, and *forſaken*, by *all*: And as it is with *Men*, ſo it is with *Things*. *Cities*, *Towns*, and *Villages*, *Flouriſhing* and *Beautiful*, *Rich* and *Opulent*, to day, to morrow laid in *Aſhes*, and *levell'd* with the *ground*. So that there's no *Flower* more fading, no *Bubble*, more vaniſhing, no *Dream*, more deluding, nothing more *Vain*, nothing more *uncertain* than the *World* is. *It's all but graſs*, or at beſt *but as the flower of the field*; *the graſs withereth*, *the flower fadeth*.

But in the mid'ſt of all this *Miſery*, *Vanity*, and *Uncertainty*. The *Prophet* adds, what may *ſtay*, and *ſupport* us, *But the word of our God ſhall ſtand for ever*.

ALL that's in the *World*, *all* the happineſs that, *that Fleſh*, which is but *graſs*, can pretend to in its paſſage *here*, is full of *Vanity*, *Uncertainty*, and *Diſapointments*, and then uſually fail a *Man* moſt, when he moſt of all relies on them; which muſt needs be one of the greateſt *Defeats* that can be. *For*, thoſe things wherein Men fear *Miſcarriage*, or expect *Diſapointment*, they prepare ſuch a diſpoſition of *mind*, as may be fit to bear it; but when a *Man* is ſurpriz'd with *evil*, when that happens which he leaſt expected, the *Novelty* increaſeth the trouble: And the *Scripture* expreſſeth the greatneſs

neſs of a Judgment, by the unexpectedneſs of it; *When thou didſt terrible things which we look-ed not for.* Their not looking for it, rendred the Judgment ſo much the more terrible. *A Breach in an inſtant, a momentary, a ſudden deſtruction, a ſwift Damnation, a flying Role, a winged Woman,* are all Expreſſions to denote a ſevere Judgment. Now Men are too too apt to promiſe themſelves much Contentment and Satisfaction in the fruition of worldly things; and to be herein diſappointed (as they uſually are) muſt needs be a great ſurprize, and occaſion no ſmall vexation. Iſa. 6. 4. 3.

But the Word of God is *an abiding Word*, as founded on the Immutability of Gods own Truth, he that makes it his Refuge, relies on the Omnipotency of God himſelf; and has all the Strength of the Almighty, ingag'd to help him. *Aſa* was ſafe while he depended upon God in his Promiſes, againſt the huge *Hoſts of the Ethiopians and Lubims*; but when he turned aſide to other aids, and truſted too much in the Arm of Fleſh, he purchaſed to himſelf nothing but perpetual Wars. And this was that which eſtabliſhed the Throne of *Jehoſhaphat*, and cauſed *the fear of the Lord to fall on all the Kingdoms of the Land, that were round about him*; becauſe he honour'd the 2 Chron. 16. 7, 8, 9. 2 Chron. 17. 9. 11.

Word of God, and cauſed it to be taught to his People. When *Iſrael and Judah*, did at any time forget to lean upon Gods Word, and betook themſelves to correſpondence with Idolatrous People, or other the like helps, they found themſelves always bereft of ſuccour; and all their hopes deceived and blaſted. Which ſhould teach us not to reſt upon our own Wiſdom, nor lean upon our own Strength, nor build our hopes and aſſurances upon Humane Foundations; but in all Conditions, lay Hold upon *Gods Word*, which ſhall ſtand for Ever, and ſupport us in any Extremity,
Pſal. 23. 4. and carry us, *Through the valley of the ſhadow of death it ſelf.*

AND thus I have done with what I deſign'd to offer from the Text, but to apply it to the Occaſion, I know neither how to begin nor where to end.

The Voice ſaid, Cry. BUT how many Voices now Cry? The Church Cries, O my *Protectreſs!* The State Cries, O my *Supportreſs!* The King Cries, O the Friend of my Boſome, the Joy of my Life, the Companion of my Youth, the Sharer in my Joys, the Comfort in my Troubles, the Directreſs in my Counſels! The Court Cries, my *Darling*, my *Delight*, my *Crown*, and my *Glory!* The Subject Cries, my *Shield*, my *Defence*,

Defence, the joynt *Author* of my preſent Peace, the *Foundreſs* of my Happineſs, the *Defender*, the *Promoter*, and (in ſome ſenſe) the *Reſtorer* of my Religion; The moſt Careful, Prudent, the moſt Tender and Indulgent Queen, and in all reſpects my *Parent!* But all theſe diſtinct Voices that compoſe the ſeveral Notes of this Mournful Harmony, do all meet, and joyn, and end in this Chorus, *All fleſh is graſs, and all the glory therof as the flower of the Field.*

THE *Voice* Cries ſo *Loud*, and the Blow (tho' for our Sins juſtly inflicted) is every way ſo amazing, that the very thoughts of it were enough to make a Man loſe all method, tho' he had ſtudied it never ſo carefully.

AND therefore, That I may neither confound you, nor loſe my ſelf, I ſhall only glance at ſome few things, that may ſatisfie us, what great Advantages we might have reapt from her *Life*, had it pleas'd the Wiſe Diſpoſer of all things to have continued it. And this will naturally tend:

Firſt. TO give us a due ſenſe of our loſs.

Secondly,

Secondly, To quicken us to ſuch Duties, whereby (ſince 'tis impoſſible to improve it to our Temporal Advantage) we may yet make the beſt of it, that our Misfortune as well as our other Circumſtances will admit.

ALL that know me, can tell, I neither love nor uſe to offer any thing from this place by *Hearſay*, and yet it cannot be expected, that I had the Honour of any ſuch *Acceſs*, as to capacitate me to ſay much, from my own immediate knowledg. But yet this need not diſcourage me now; ſince I could eaſily ſay more, than what the time would allow, and nothing but what we all know to be true.

I AM not inſenſible, how the glozeing Tongues of ſome *Mercenary Orators*, have Preached both themſelves, and theſe kind of Diſcourſes quite out of credit; as if their deſign were only to garniſh a Diſh for Worms, to make a trimming for the Grave, and paint for the Chambers of Death; but all Wiſe Men know the Vanity of ſuch Varniſh, and Colours thus laid on, give no Complexion to a judicious Eye; And how miſerably will ſuch

ſuch Paint melt and drop away, and leave ſome faces horribly appal'd in that great day of the Lord? When the mouth of all wickedneſs ſhall be ſtopped, when Funeral Sermons ſhall be ſhut, and thoſe other *Books* (Books that cannot err) ſhall be opened, and the Dead judged by them.

And therefore there's nothing Miniſters ſhould more avoid, than courting and complimenting with the Dead and Living too in Funeral Sermons, making them rather Harangues of Commendation to the Dead, than any ſerious Summons and Alarums to the Living; when it may be, neither the Life, nor the Death of the Deceaſed, gave any Evidence of ſuch grace or comfort, as deſerves either the imitation or the commendation of the Living.

But I'm reſolv'd to be innocent from this great *Offence*, which is the *Reproach*, and may prove the *Ruin* of theſe kind of Sermons. At leaſt I need not fear it now, ſince if I had ſo little *Integrity*, that I would, yet that incomparable *Queen*, whoſe loſs we now deplore, had ſo much *Excellency*, that I could not flatter.

The loſs of a good (tho' private) Perſon, is at all times, eſpecially, in bad times, a juſt ground

ground of deep ſorrow; What then muſt be the loſs of a good Queen, who is a Common Stock, in which millions have a ſhare? A burning *Lamp*, which ſhin'd and imparted its Light to Three Great Kingdoms? No wonder if the exhauſting of ſuch a Store, the quenching of ſuch a Lamp, ſhould be matter of doleful complaint.

AND here I could willingly indulge both yours and my own paſſion, that we might ſit down a while in ſilence, and only by the Language of our Tears ſpeak our ſenſe of this heavy, this irreparable loſs: But all Paſſions, eſpecially that of *Grief*, need rather a Bridle than a Spurr; and we have ſomething elſe to do upon ſuch an extraordinary occaſion, than to bewaile our loſs after the common rate, tho' that's allowed us too.

A BRIGHT Star is removed; nay, our Sun is ſet: well may Darkneſs over-ſpread
Zech. 11. 2. our Horrizon; *A Cedar is fallen*, well may the *Fir-trees howl.* A *Cedar*, which had God ſo pleaſed, might have ſtood and flouriſhed much longer: But we often ſee the loftieſt Cedar cut down before the uſeleſs Shrub, and they frequently fall (ſays one) who while they ſtood, not only graced the Forreſt, but

but gave ſhade and ſhelter to others too. And oh! that we had not now the Occaſion to bewail the Fall of the moſt Flouriſhing *Plant*, that grac'd our own or any other Soil; verifying that of St. *Paul*, *The faſhion of this world paſſeth away*; and we together with it. The Throne leaves ſome, and others leaves it; and as there is *but one Kingdom which cannot be ſhaken*, Eternal in the Heavens; ſo there is but one King, the Immortal King of Ages, *God* over all, bleſſed for ever. All the reſt are but *fleſh*, and *All fleſh is graſs*.

1 Cor. 7. 31.

Heb. 12. 28.

AFTER ſuch a Voice, what can warrant any of you that you ſhall be alive while too morrow? Who can be ſecurity for his own life one moment beyond the preſent? You'll ſay my Youth, my Strength, my Temperance, and my Vigour, theſe will ſecure me: But was there ever any more healthy, more lively, more temperate, or more vigorous than the Queen? How ſprightly, how fair, how hail, how charming, was ſhe but this day three Weeks, and almoſt a Week after? And yet the King of Terrors ſtole upon her, before her ſelf, or at leaſt, her friends ſuſpected, being even (after ſome days illneſs) look'd upon as ſafe, and paſt all danger, on Tueſday; and yet, beyond all expectation given over, and the Sentence of Death

pronounc'd by her Phyſicians, before Noon on Wedneſday. *So vain a thing is Man.*

But yet this can be no ſurprize to thoſe, whoſe uſual exerciſe it is to die daily; and as St. *Ambroſe* conceived of *Valentinian* the Emperour, ſo may we of her Majeſty; The Evidences paſt in her health, are fair Proofs of that Diſpoſition her Soul was in, in her Sickneſs. But more of this anon; for tho all her earthly advantages are now become the ſpoils of Mortality, yet ſhe's not to be laid in the Duſt like Common Mold, nor depoſited in the Shades with ſilence.

It's true; in the Bleſſed State to which ſhe is now arrived, crowned with an Incorruptible Diadem, in the Company of Angels and Saints, and all her Triumphant Anceſtors; ſhe needs no praiſes of ours; but yet, that, which every good man may claim, is much more juſtly her due; Commendation after Death, being a Juſt Tribute to a Religious Life.

Consult the Scriptures, and you ſhall ſcarce find one Godly Man laid in his Grave without an Epitaph of Honour; view the Fathers, and you ſhall obſerve it their practice, to honour the Death of the Good, eſpecially of Princes; and if this had never been done before, it might be now allow'd to her, who was as well the beſt, as the greateſt among Women. 'Twere

eaſie

eaſie to ſhew it, in the Inſtances of her Illuſtrious Birth (being deſcended from a Royal Race of Kings, as well the greateſt, as of the longeſt and moſt interrupted Succeſſion now in the Chriſtian World) in her Suitable Edueation, in her Natural and Acquired Accompliſhments; which rendred her the Darling of the Age, as well as the Glory of her Sex. But we muſt leave theſe, and many other Advantages, with all her great Actions, to fill up Chronicles; and they will better become the Hiſtory and Annals of the Age, than the Nook of a Sermon.

THE Sweetneſs of her Temper, her Beauty, Wit, and Charms of Converſation, which made her like *Veſpaſian*, *Deliciæ humani generis*, and rendred her Amiable and Dear, to all that had the honour to know her (tho they were Gifts from above) yet muſt they now be paſt over in ſilence, as being *Præda Mortis*; A Spoil unto Death and the Grave.

WHICH Conſideration, ſhould cure the undue Eſteem, which too many Chriſtians ſeem to put upon them; being more ambitious to outvy others in every thing, rather than real Holineſs; which (after all's done) is the only Ornament that Death cannot ſpoil us of.

NOR were the Endowments of her Mind any whit inferiour to those of her great Birth, and other Personal Advantages; Her Apprehension more quick and lively; her Judgment more penetrating and solid, her Elocution more ready, fluent, graceful, and every way more perswading, than is usually found in her Sex. And what good use *She* made of these Talents, I need not tell you; and it may justly upbraid many other Ladies, even of the First Rank, who (I know not upon what pretences) omit improving them the same way.

I AM sure she had more *Business* to divert her, more *Plenty* and *Abundance* to entertain her, as much *Beauty* to tempt her, and more *Favour* and *Honour* to intangle her, than any of them all; and liv'd in the same Atheistical degenerate Age that they live in. An Age wherein a sincere and serious, a religious and devout Temper, is expos'd to *Ridicule*, and esteem'd the most unmodish, unfashionable, and useless thing that can be.

AND yet all these disadvantages, all these temptations to raise her Pride, and make her haughty, to render her careless, secure, and indevout; serv'd only to raise her Ambition, to behave her self more agreeable to her great Quality, by a Carriage truly exemplary, and every

every way great; A Carriage, that was in all reſpects, religious, honourable, and vertuous.

HER Circumſtances, we know, were ſuch as would have allowed her to have indulg'd her ſelf in a great many of the Vanities, which a looſe and ſinful Age might prompt her to. But theſe ſhe always look'd upon with the greateſt indifference and contempt imaginable. She was no enemy to the Modes and innocent Cuſtoms of her Countrey, but yet us'd them with ſo much indifference and unconcernedneſs, as to her ſelf, that could not but diſcover the little value ſhe put upon them; Her Dreſs always modeſt and becoming, and ſuited more to her Quality than the *Mode*; that is, more rich than gay, and without the addition of Artificial Handſomneſs; which, as ſhe needed it not, ſo neither would ſhe cenſure, or reſtrain the liberty of thoſe that did: But ſhe had that within, the Ornament of a meek but great Spirit; which was more truly valuable, and wherein ſhe did every way excel.

THE Great God of Heaven, the Creator and Diſpoſer of all things, was chiefly regarded in all her Behaviour; and the firſt and main Principle of all her Actions.

HENCE ſprung that awful regard and reverence of his Divine Majeſty, which was viſible

ſible in all her Carriage; and I have heard, that *She* us'd frequently to expreſs a great ſenſe of the Folly, the Ignorance, and Impudence, of thoſe (tho eſteem'd Wits) who pretend to deny the being of a Deity; when they had ſuch clear Convictions of Him, his Attributes, and Providence, in every particular of the Creation; even ſuch as were obvious and diſcoverable to their very Senſes. And as no Pulpit Diſcourſes pleas'd her better, than ſuch as were dexterouſly levell'd againſt this unreaſonable, this helliſh Error; ſo for prevention of its growth, in an age ſo fruitful in evil, they were always commanded to the Preſs.

It was upon this Belief, upon this Knowledge (as the beſt Foundation) that ſhe rear'd that Noble Structure of Piety and Devotion, Uprightneſs and Sincerity, Purity and Charity, and all other the Duties of Chriſtianity, that ſhined ſo brightly thro the whole Courſe of her Life.

Dr. *Wake's* Sermon, at *Grays*-Inn, on the ſame occaſion.

But by a Diſcourſe, Juſt come to my hands, I find my ſelf prevented, and every way out-done, as to what I offer'd upon theſe Heads; therefore, I choſe rather to refer the Reader to it; and the rather becauſe that Reverend *Author* ſpeaks *all* or *moſt* from his own knowledge, which may render it more Authentick;

thentick; and more Satisfactory to him: and (as *He himself* obſerves) the Reader need not fear *his* impoſing on him; for he may Defie *him* to flatter, if he would.

THERE, you may behold this Great *Queen* Delineated at large. You may ſee how *Great*, how *Good*, how every way *Exemplary* She was in Her *Life*, and no leſs ſo, in Her *Death*; being an Object not lightly to be laid to all our Hearts, not only as *Subjects*, not only as *Chriſtians*, but as *Men*, as *Morals* too; warning all that have *ſeen* or ſhall *hear* of the ſudden blaſting of this *Flower*, *that all fleſh is graſs*, and louder than any other *Voice* crys, *All the goodlineſs thereof* is but as *the flower of the field*.

THERE, you may ſee how great a Friend She was to the *Church*, how careful of the welfare of the *State*, and how much She did contribute to the *Hapineſs* of *both*. How Religious, how Pious, in *Publick:* how Exact, How Punctual in *Private:* How conſtant in the *Chappel:* How frequent in the *Cloſet*: and how *Sincere* and *Devout* in both.

I HAD once the Honour to be near Her, when She received the Bleſſed Sacrament, and I ſhall never forget, with what *Reverence*, what *Humility*, what *Zeal* and *Intention*,

tention, She did Participate of that Divine *Miſtery*; which plainly ſhewed, She was as *Sincerely* as *Seemingly*, Devout.

HER *Affections* ſeem'd to be raiſed above their common pitch, and Her *Carriage*, during the whole *Action*, was ſo Heavenly and ſo Divine; as if Her *Soul* had actually aſcended to that *God*, to whom Her *Prayers* were directed: And brought to my thoughts, that ſaying of St. *Lukes*, concerning St. *Stephen*, when he ſaw the Heavens opened, and *Jeſus* ſtanding at Gods Right Hand. *His face*, ſays the Text, *was as the face of an Angel.*

AND now, *She*, that by ſuch remarkable Inſtances of *Piety* and *Devotion*, Manifeſted the Profound Reverence and Veneration *She* had for God, could not be wanting in any regard to the reſt of his Commandments: *She* that was ſo exact in the Duties of the *Firſt*, could not be defective in thoſe of the *Second* Table. Her *Righteouſneſs* was no *Leſs* Illuſtrious in that reſpect, than Her *Piety* was in the other.

HER *Word* was as Sacred as any *Oath*, and no inconvenience would make Her flinch from what *She* had once promiſed. *She* ſo much abhorred a Diſhonorable *Receſs*, that

She

She had no great *Value* for thoſe, who by *Little* Arts and Shifts would free themſelves from their Ingagements; and thereby diſappoint the *Expectations* they had raiſed in others.

BUT I need not ſtay upon this. Her Vertues in this kind were *ſo* Eminent, and *ſo* Conſpicuous, that (conſidering the *Orb* She ſhone in) it was impoſſible they could be conceal'd: And this was it, that made Her ſo juſtly Admired, and ſo entirely Beloved of all.

She was of that Sweetneſs of Temper, of that Kindneſs, Affability, and (conſidering Her great Quality) of that Condiſcenſion and Courteſie, in all Her *Demeanour*, as rendered Her very *Dear*, and Her *Converſation* very Grateful, and Deſirable, to all that had the *Honour* to be near Her.

SHE was uſually very Pleaſant and Chearful, but Her Mirth was always managed with Diſcretion, and bounded with Religion; Her Prudence kept her within the limits of *Reaſon*, and her *Piety* reſtrained her from being *Vain:* In both *which*, She was very *Excellent*, and very *Exemplary*.

SHE was in *Her* Converſation (notwithſtanding the *Reſpect* due to her Quality) far from ingroſſing all the Diſcourſe to her ſelf:

And when *She* did ſpeak *She* ſtill (according to the Wiſe Mans Character of the good *Woman*) *opened her mouth with wiſdom, and in her tongue was the Law of kindneſs.* And She did ſo far excel all others *this* way, that, if a *Stranger*, who had never ſeen her, had come in, and found her at work among her Maids of *Honour* (as he often might) or in the company of other Ladies, without any Badges of Royalty and Diſtinction: He had been very *Undiſcerning*, if (after a little obſervation either of her graceful *Meen*; or winning way of *Addreſs*) he had not preſently concluded, *That's the* QUEEN. In a *Word*, She was ſo great a *Proficient* in all the Arts of Obliging, that She Reigned over the *Hearts*, as well as the *Perſons*, of all thoſe, who were happy in the Honour of her Converſe.

Prov. 31. 26.

AND now, *She* who was thus *Exact*, thus *Perfect*, in all the Duties both of the *Firſt* and *Second* Table, muſt needs *Excel* in *that* which is the great *Badge* and *Character* of them all, *Charity*; of which She was ſo *Compleat* a *Pattern*, that, if She out-did her *Self* in any one *Thing*, it was in this; which She extended both to the Perſons and Neceſſities of *all*.

Being all *Goodneſs* her ſelf, She was apt to believe moſt People *Good* too, or at leaſt, better

ter than perhaps they were; *Charity thinking no evil.* And *She* uſed this good opinion of others, as an *Inſtrument* to make them, what *She* was ſo willing to ſignifie She thought them. She would never diminiſh the juſt praiſes of any that deſerved them; nay, would rather leſſen their other failings, and commend them for ſome one good quality, to cover a great many bad ones: And ſo would make People good by believing them to be ſo, and by this ingagement make them aſhamed to deceive or diſappoint her expectation, and thoughts of them. 1 Cor. 13. 6.

AND then, as to the *Neceſſities* of others, She was *willing to Her Power, yea and beyond her Power,* to relieve them. God who always *Honours them, that honour him,* had given her *Riches and Honour in abundance,* as is ſaid of King *Jehoſhaphat.* Yet her *Heart* was not puffed up by them, *but lifted up under them in the ways of the Lord.* And the great ſatisfaction She took in them, was the opportunity they afforded her of doing *Good*; and when at any time they would not anſwer the great *Deſigns* of her *Willing Soul*, the foremention'd diſcourſe tells us, what her concern and regret was. 2 Cor. 8. 3. 1 Sam. 2. 30. 2 Chron. 17. 5. Vers. 6. Pag. 36.

SHE had a deep Senſe of the *Wants* of all Perſons, and would catch at the leaſt hint of any proper *Object* of *Charity*, when at any time mentioned; and never declin'd relieving any *Indigent*, either *Families* or private *Perſons*, when recommended to her.

NOR was her Charity confined only to ſuch *Here*, but extended to *Ireland* too; and not only to thoſe *there*, who had ſuffered for being Proteſtants, or for eſpouſing her Intereſt; but even to the *Iriſh Orphans*, that is, the *Children* of ſuch *Parents* who died in actual Rebellion, and Fighting againſt *Her*; and *That*, after they had Robb'd, and Stripp'd, and Kill'd, and Murdered many of Her Loyal Subjects: Yet to their *Children*, was her great *Charity* deſign'd: And She was (to my knowledge) very ſolicitous, to have ſome *Fund* ſettled for their ſupport, that they might be brought up in the Proteſtant Religion, and maintained, while fit to be put to Trades, or otherwiſe diſpoſed of.

THIS was *Charity* indeed, the doing *Good* for *Gods ſake*, without any other than a *Chriſtian* and truly *Pious* inducement, *to lay up in ſtore a good foundation againſt the time to come, And to make to her ſelf friends of the Mammon of unrighteouſneſs.*

1 Tim. 6. 19.

Luk. 16. 9.

SHE

SHE had a great compaſſion for ſuch Foreigners as fled for their Religion, as being forward to *do good to all*, ſo eſpecially to *thoſe of the Houſhold of Faith.*

BUT She had a particular concern for ſuch indigent Perſons, whoſe Circumſtances had been any ways conſiderable in the World; there being ſome *Objects* of real *Charity*, which are not ſo to vulgar *Eyes* or *Purſes*, on whom She would *Confer*, and whom She would *Surprize* with great and ſuitable aſſiſtances; and to ſuch, She was generally *Kind* in the very manner, as well as meaſure of her *Charity*; being as tender of their *Modeſty*, as *She* was compaſſionate of their *Neceſſity*, and by her ſweet obliging *Way*, made her *Gift* ſeem more a *Preſent* than a *Charity*. But I ſhould never have done, ſhould I *inſiſt* on particulars, or ſay all that might be ſaid of *Her* in a *Private* Capacity, as a *Chriſtian*. And how much more might be ſaid of *Her* in *Relation* to others?

AS She was the beſt of *Queens*, ſo She was the beſt of *Miſtreſſes*, to thoſe who had the *Honour* to ſerve her; never (as I am informed) urging her commands upon them, ſo much by her *Power* and *Authority*, as by obliging them by her *Kindneſs* and *Condiſcenſion*; treating;

ing them more like *Friends* than *Servants*. And as their *Quality* did intitle many of *them* (as much as *any* of their fellow *Subjects*) to her *Friendſhip*, ſo She loſt nothing by affording *it*; but did ſecure their moſt ready *Obedience* upon ſtronger *Principles* than that of bare *Authority*, even thoſe of *Love* and *Gratitude*; which as *they* are moſt acceptable and pleaſant on all *ſides*, ſo are *they* moſt *Faithful* and moſt *Laſting*. In a word, I have been *told* that *Her* carriage among *them* was ſo *Obliging* and ſo *Prudent*, that *She* was never known to ſay or do any *thing* unworthy of her great *Self*, or unbecoming that great *Wiſdom* and *Diſcretion* that appeared in all her *Actions*.

I SHALL now conſider her as a *Queen* and that but briefly, fearing to out-ſtrip my time. And firſt, As a *Queen Conſort*, As a *Wife*: and here we may ſay as the Scripture ſays, *The heart of her Husband did ſafely truſt in her, and ſhe did him good, and not evil, all the days of her life.* Never was Woman more a *Crown* and *Ornament* to Man. She lived, doubtleſs with a great *Senſe* of the *Covenant* of God, that was betwixt *Them*, upon her *Heart*, and might ſay, as *Her* Royal *Grandfather* in his Meſſage to his *Queen*, that ſhe never tranſ-

Prov. 31. 11, 12.

Prov. 12. 4.

greſt

greſt the *Obligation* of *Fidelity* or *Affection* to *Him*, no not in *Thought*.

She was all *Love*, and all *Obedience*.

A GREAT part of her care, was to obſerve every thing that was moſt pleaſing to him, and ſhe was in all reſpects what ſhe ought to be, *A help meet*. And the inexpreſſible *Sorrow* His *Majeſty* Groans under, for her *Loſs*, is a too ſufficient *Manifeſtation* of all this. Gen. 2. 20.

AND upon this *Head*, it might not be improper to add a *Word* or two as a juſt and farther *Vindication* of Her *Majeſty* in the only *thing* her moſt malicious Enemies could charge *Her* with.

SHE, who was ſo generally and ſo juſtly *beloved* and *admir'd* by *all*, had yet the hard *thoughts* of ſome *few* Byaſt and Unreaſonable *Men*; who pretended *forſooth*, to be diſſatisfied with *Her way* of coming to the *Crown*; and were therefore ſo *Impudent*, as to *Cenſure* Her for *it*. *But* had there not been other great and weighty *Reaſons*, yea an abſolute *neceſſity* for it, as *great* as the *ſaving* Three tottering Kingdoms from *ſinking*, and our *Religion*, *Laws*, and *Liberties*, and after *them*, our *Eſtates*, and *Lives* from expiring. Had there been, *I ſay*, none of *theſe* or any other *Inducements*, yet the *Obligations She* lay under as a *Wife* (which by one

of

Gen. 2.20. of the first *Sanctions* in Holy-Writ, are far greater, than any Due from a *Child*, to a *Parent*) might very well have excused *Her*; and removed their *dislike* upon that *score*, and so rendred Her as *amiable* and *dear*, to them, as *She* was to all others.

And now we might consider Her as a *Queen Regent*. And *here* again, as a farther demonstration of His *Majesties* great *Affection*; when the aspiring *Designs* and *Attempts*, of a potent and haughty *Enemy*, forc'd Him from *Her* and *us*; and necessarily required *His* Presence elsewhere, He intrusted the whole Management of the *State*, to Her *Care* and *Conduct*; to which, tho' She was (in His absence) Qualified and Intituled by *Law*, yet, it was a high Testimony of his *confidence* in Her *prudence*, to leave and intrust it to Her sole *Care*. Which *Trust* She discharged with such *Dexterity*, such *Exactness*, and such admirable *Wisdom*; that She never gave or left *occasion* for any Complaint, but rendred *all* more than *silent*, *satisfied*; and not only *satisfied*, but *applauding*, and *admiring* her *prudent* and *honourable Conduct*.

And tho' She loved, and even hugg'd Her *retirements* as Her greatest *satisfaction*; yet when the *Exigences* of affairs requir'd *it*, She

She would deny her ſelf, and her particular inclination, to comply with a *Duty* of a more publick *concern*; and *cheerfully* ſuſtained the hurry of *Buſineſs*, which was inevitable, and always acquitted her *ſelf* (with *honour* and *applauſe*) of the great *truſt* impoſed in *her*.

But never did any man, after a long and uneaſie confinement *meet* his *liberty*, with more *joy* and *ſatisfaction*, than ſhe did ſolace her ſelf, when ſhe had eſcap'd the *noiſe* and *croud* of *affairs* which muſt needs have ruffled and diſturb'd her *quiet*, and (ſo far) leſſen'd (or at leaſt) ſuſpended the full *injoyment* of her *ſelf*.

And now by ſuch a *regular*, ſuch a *pious*, and ſuch a *righteous life*, we cannot eaſily ſuſpect *ſhe* could be unprepar'd even for the moſt *ſudden* death: and tho the warning was indeed but ſhort; yet we have no reaſon to fear it was much *ſurprizing* to *one* that always lived in expectation of *it*.

She was always (as I was inform'd) in the midſt of her *health*, and *ſtrength*, apprehenſive enough of the *Diſeaſe* whereof *ſhe* died; yet being ſeiz'd with it, *ſhe* ſeem'd not at all diſcourag'd, and profeſs'd her ſelf intirely *willing* to acquieſce in the *will* of *God*; and all the while of her *illneſs*, continued in the ſame frame: and notwithſtanding a complication of Diſtempers,

notwithſtanding the trouble ſomepreſcriptions of Phyſicians, and the no leſs troubleſome applications of others; notwithſtanding her own *Pain* and *Diſorder*; of which (her Conſtitution, and other Circumſtances conſider'd) *She* could not but be *very* ſenſible, yet with an admirable *Patience* and *Reſignation* to the *Will* of *God*; with a great contempt of the *Vanities* of the *World*, and with a Holy indifference even, to *Life* it ſelf; *She* was ready to anſwer, when it pleaſed God to call: being impatient in *nothing*, nor importunate in any *thing* ſave an earneſt *deſire* that ſhe might know her *Danger*; and when it was at laſt declared to her; O God! How like an *Angel*, rather than a *Soul* clogg'd with *Fleſh*, did She receive *it*? With ſuch an *Humble* unconcernedneſs, ſuch *Submiſſion*, and ſuch evenneſs of *Temper*; as *nothing* could have given, *but* an Innocent and Meek *Spirit*, and a *Conſcience void of offence, towards God and towards man.* And reſigned up Her great *Soul* in *Death*, with the ſame *courage*, and the ſame *quietneſs*, that She had poſſeſt *it* in *patience* all Her *Life.*

AND thus *Lived*, and thus *Died* (who can ſpeak it without *tears*?) this great *Queen*, this glorious *Saint*; tho' not full of *Years*, yet full of *Mature Fruits* and *Graces*: when all *Men*

Judg-

Judged Her worthy of a *longer*, but *God*, the only *unerring Judge*, found Her full ripen'd for a better *Life*. And after He *had prevented her with the bleſſings of goodneſs*, *and ſet a Crown of pure Gold upon her Head:* After He had given Her the Univerſal *Eſteem*, *Love* and *Admiration*, of all that knew *Her*; the *bleſſing* of a *good-name*; and more than unſpotted; a *bright* and *reſplendent Reputation*. After *He had granted her the requeſt of her lips*, *and ſhut not out her prayer*. After *He had made her glad with the light of his Countenance*, and given Her the *Heaven* upon *Earth*, the bleſſing of a *calm purified* and *well aſſured Conſcience*. In a *word*, After He had taken out the *Sting* of *Death*, and made it an eaſie paſſage to *Everlaſting Life*, He then took Her from her corruptible and *Earthly*, to an incorruptible and *Heavenly Crown*.

And She is now *ſafely* arriv'd in that *happy Place*, where (as the *Father* ſweetly Warbles) there's *Vita Æterna*, *Beatituda Perfecta*, *& Summa Voluptas*; Fullneſs of Joy, Eternity of Life, and Perfection of Bliſs. Where Her *Faith* is turned into *Sight*, Her *Hope* into *Fruition*, and *Love*, Everlaſtingly ſatisfied with the *Preſence* of *God*, the *Face* of *Jeſus Chriſt*, the *Fulneſs* of the *Spirit*, with the *Communion* and *Society* of all *Saints*, and the *Spirits* of Juſt *Men* made *Per-*

fect; where all the *Cares* and *Troubles* annext to an Earthly *Crown*, are now done away; and where *She is*, and *ſhall be* for *ever* raviſhed, in joyning with *Angels* and *Saints*, and all the *Choir* of *Heaven*, to Carrol forth *Praiſes*, and Sing *Hallelujahs to him that ſits upon the Throne, to the Lamb, and to God for ever.* *The* moſt Glorious *Imployment*; the moſt Happy *State*; that the greateſt *Monarch*, the greateſt *Angel* ever arrived to: And tho' it be every way Her *Advantage* and Her *Gain*, yet it's ſtill our *Loſs*, and Her many *Excellencies* before mentioned, may ſatiſie *us*, what great *Advantages* we might have expected from her Life, had it pleaſed the *Almighty* to have continued it.

And now let us ſuſpend our *Sorrow* a while; and conſider what may be *juſtly* expected from our *Selves* on this *ſad Occaſion.* And *here* I could lay before you a *Pattern* worthy of your imitation; ſuch a *Pattern*, as, in all *reſpects*, this *Age*, perhaps, has not produced; A *Patern* that may for ever Silence, what, either the *greateſt* or the *meaneſt* Perſon, can offer againſt the Reaſonableneſs or the Neceſſity of a *Holy Life:* and may ſufficiently convince *us*, that there are no inſuperable difficulties in *Religion*; for tho' She was a *Queen*, yet

yet She was a *Woman*, of the feebler *Sex*; a Great and a Rich *Woman, and how hardly can ſuch be ſaved?* A *Woman* of like *paſſions* with your *ſelves*, inwardly clogged with the ſame corrupt and ſinful *Nature*, outwardly beſet with the like or greater *Temptations*; and yet She caſt off the *weight* that hung upon *Her*, broke through the *difficulties*, that did incompaſs *Her*, *and ran the Race, which was ſet before her*; and *through faith, and patience, hath obtained*, and now *Inherits the promiſes*, and that *ſure reward*, that *Crown* of *Glory*, that *endleſs Kingdom*; which *God* hath provided, and *Chriſt* hath purchaſed, and promiſed; to *Her*, and all *Them* that love and fear *Him*, and *wait for his appearing*. Mat. 19. 23.

I Could *likewiſe* here ſhow you, how idle and frothy are the *Projects* and *Purpoſes*, the *Deſigns* and *Reſolutions*, which worldly *Men* are too too *apt* to propoſe to themſelves on the *Hopes*, and to build upon the *Aſſurances* of long *Life*; than which there is nothing more *Vain*, nothing more *Uncertain*.

If ever any *meer* Mortal could by any priviledge whatſoever, pretend or hope for *Exemption* from the Arreſts of *Death*; This *Good*, this *Great*, this *Young*, this *Healthy Queen* might; and *yet* all the advantage *She* has now over common

common *Duſt*, is, that to *Her* may *David's* Lamentation over *Saul* be more fitly applyed; *O! how is the Mighty fallen? how lovely and pleaſant* was She in her *Life?* and yet She is *fallen*; *as if She had not been Anointed with Oyle.* And indeed nothing in the whole *World*, could have more convincingly aſſured *us* of this *truth*, that *all fleſh is graſs*, than Her *Fall* hath done.

2 Sam. 1. 19.

BUT I haſten to what yet remains,

THERE are two *Duties* that ſeem ſpecially and neceſſarily to be *Incumbent* upon us at this *time*.

Firſt, WHAT we are to *do* to ſanctifie, or at *leaſt* how we are to demean our *ſelves*, that *God* may ſanctifie this great *Loſs* to *us*.

Secondly, WHAT we are to *Do* to leſſen it, ſo as it may not prove *fatal* to us.

Firſt, HOW we are to Improve *this* ſo, as to have it ſanctified to *us*.

THIS is certain, by ſuch diſpenſations as *theſe*, the *Death* of his *Servants*; *God* doth forewarn us of future Judgments; eſpecially, if they be ſuch as are *great* and *eminent*, whether in *Church* or *State*: and we have *now* loſt the *Greateſt* in *Both*; And this is a fearful *Sign* that

that ſome heavy Judgment attends the Remnant of the *People*. This is that whereof our *Prophet* ſpeaks, *Behold the Lord, the Lord of Hoſts, doth take away from* Jeruſalem, *the mighty man, and the man of War, the Judge, and the Prophet, and the Prudent, and the Ancient, the Captain of fifty, and the honourable man, and the Counſeller*; and all this threatned as the fore-runner of heavy Judgments; ſuch as the having *children* for *their Princes*, their *oppreſſing one another*, and no *leſs* than the *ruin* of *Jeruſalem*, and *the fall of Judah*. And the ſame *Prophet*, elſwhere tells us, *That the Righteous periſheth, and no man layeth it to heart, and merciful men are taken away, none conſidering that they are taken from the evil to come.* Iſa. 3. 1, 2, 3. Verſ. 4, 5 Ver. 8. Iſa. 57. 1.

THUS was that good King *Joſiah* dealt with, not long after whoſe *Death*, followed the *Captivity* of *Babel*. In the *Grave* wherein *he* was Interr'd, the *Liberty*, *Glory*, and *Peace* of *Jewry*, lay alſo Buried.

I Would not willingly be the *Prophet* of our *Wo*, but whatever we may *think*, or however we may *flatter* our ſelves, *God* never with-draws ſuch *great lights* out of the World, but at the approach of ſome Black and Dreadful *Tempeſt*; *which*, if we *humble* not our *ſelves*, under his *Mighty hand*, and prepare to meet him in the

way

way of his Judgments) will certainly over-take us. And *therefore* while it is called *to day*, let us not *harden our Hearts*, but look to the *Things* that concerns our *Peace*. Let us *Search and try our ways, and turn again unto the Lord*. We cannot think he hath made this great *Breach*, only, to open a paſſage to our *Sorrow*, much *leſs* to furniſh us with new matter of *Diſcourſe*: No, *He* deſigns that we ſhould glorifie him in our *Hearts* and *Lives*, more than formerly we have done; and therefore let it be our *Wiſdom* and our *Care*, to *Hear the rod, and who hath appointed it*, to turn every Man from the *Evil* of his *Way*, before the Lords *Wrath* be farther kindled, and to *repent* and *relent* for *all our tranſgreſſions, that ſo Iniquity may not be our ruin.*

Secondly, LET us ſee how we may leſſen this great *Loſs*, at leaſt, ſo *far*, as to prevent its being fatal to us. And I conceive, the beſt courſe we can take in order to *this*, is to put a double *value* upon *Him*, whom *God* in his mercy yet *ſpares* to us, *Our Gracious King*; let this Heavy Stroke, render His *Life*, more dear to us. Let us pray more conſtantly, and more fervently, for his *health*, his *ſafety*, his *happineſs*, and his *ſucceſs*. We may be induced *ſtrongly* to *this*, upon theſe Grounds.

Firſt,

First, We we are to do *this*, for *Her* ſake that is *gone*.

Secondly, For His own *ſake*.

Thirdly, And *Eſpecially* upon the account of our ſelves.

First, For Her *ſake* that's *gone*, While ſhe lived, ſhe *Loved*, *Honoured* and *Admired* him: She knew His *Worth* beyond what we do; and beſides his many other *Accompliſhments*, which his very Enemies admire in *Him*; She knew, that in his greateſt undertaking, *He* had no other *Aim*, or *Intereſt*, than the good of *Europe*, and eſpecially that part of it which needed moſt his help, and to which he was in all reſpects moſt obliged to give it; *Great Britain* and *Ireland*.

In a *Word*, She beſt knew him, and therefore juſtly valued him: And ſurely if the Saints departed, have any knowledge of what paſſes here below, we cannot perform a more grateful *Service* to her *Memory*, than to value him, to *Love*, *Honour* and *Admire* him too.

Secondly, For his own ſake. Remember he is a *Prince* that has got nothing by us, but *Trouble*, and *Care*, and *Travel*, and *Toyl*, and *Danger*; A *Prince*, who when we were in the extreameſt danger, upon the *Brink* of being ruined and undone, ſtaked his *Life*,

his *Fortune*, his *All*, to ſave us; in which *Attempt* (conſidering the *Seaſon*, and the powerful *Army* there was to oppoſe him, with the other *Difficulties*, he had to ſtruggle with) the *Diſcouragements* were ſo many: that none but a *Courage*, great like his, could have encountred them: And indeed the undertaking was ſo great, and the means to carry it on, (in *Proportion* ſo little) that we need not think it an *Hyperbole* in him, who concludes, there was a Power more than Humane, in bringing it to paſs; and the *Iſſue* ſeems to confirm it. Inſomuch that *France* her ſelf, that laught at the *Attempt*, was yet amaz'd at the *Succeſs*, and well ſhe might; it being the likelieſt ſtep that was ever made towards her Ruine. But to return:

REMEMBER, He is a *Prince*, who, after many Years Effeminacy, Luxury, Eaſe, and Softneſs (wherein the *Engliſh* Valour ſo famed heretofore) lay withering and fading, unactive and ruſting) hath renewed to us, the Memory of thoſe great *Kings* who Headed *Engliſh Armies* abroad, and hath done more in his own *Perſon*, than all the CROWNED Heads of this, or (for ought I know) any other *Age*. What *Prince* ever ſo oft expoſed to the *Dangers* of the *Sea*, as well as to the

Plots

Plots of *Aſſaſſines*, and the *Arms* of the *Enemy* by *Land?* As *He* has been.

A PRINCE, That as always, ſo lately, and eſpecially in the Reduction of *Ireland*, hath made good the *Character* of *His* Illuſtrious Family, in being the *Deliverer* of oppreſſed *Nations.* In a word, A *Prince*, who hath every way performed his part; how much ſoever his Affairs hath been clogged at *Home*, by the unnatural Treachery of *ſome*, who like the true *Seed* of *Nero*, can rake with delight in the Bowels of their *Mother*, and betray the Native Intereſts of their *Countrey*, to its moſt inveterate Enemies; not only holding a *Correſpondence* with them, but offering up *Vows* and *Prayers* for their *Succeſs*, and diſcovering a curſed kind of laughter and ſatisfaction, at the loſſes, and misfortunes of their own *Nation*: an Indignity which no *Government* in the *World*, deſerves *leſs* then *this*, and none upon *Earth*, would perhaps bear but *this*; but *mercy* is a *God-like temper*; and it would ill become this *Place*, to offer any thing againſt *it:* and I doubt not but *Heaven* it ſelf will take care to avenge ſuch *monſtrous* Ingratitude.

I COULD farther ſhew you, with what *Wiſdom* He unites and keeps together the *Confederates*, againſt the Diſturber of the *Peace*

of *Chriſtendom*, for which, we are (next after our Deliverance it ſelf) as much beholding to *Him*, as for any one thing whatſoever. For by this means, the *War* is kept at a diſtance, and we live free from all Diſturbance; without which, what could *England* hope for, but to be a Field of Blood.

IT had long ſince been ſo, had not His *Majeſty* Interpoſed, we were ready to ſheath our ſwords in one anothers bowels, while a *Third* Party (under the pretence of Aſſiſting *one*) was gaping for an opportunity to devour *both*. Nay it had been ſo, notwithſtanding this Interpoſition, were not the *Enemy* kept at a diſtance, by continuing *Flanders* the Seat of the *War*, and (after all our noiſe) all that's done to ſupport our *Allies*, is no leſs than neceſſary to ſupport our *ſelves*; It's to find the Enemy work, on that *ſide*, that we may live in quiet at *home*; No common *Bleſſing*, if we conſider what our *Neighbours* both in *Flanders* and *Germany*, and elſewhere, ſuffer by the ſcourge of *War*. And notwithſtanding the malicious and unreaſonable *ſuggeſtions* of ſome, who cry out (tho' with no other *deſign* than to foment our *Animoſities* and *Diviſions*) that we are at the vaſt Expence of a *needleſs War*, to maintain the Dominions of a Foreign *Prince*: Yet all men of *ſenſe* know, that

that the preſervation of *Flanders* is as much, nay more, for the Intereſt of *England*, than of *Spain*; If that ſhould once fall a *Victim* to *France*, we need not ſure, be told at this time of day, what would ſoon follow.

AND therefore, ſince we have no other *Choice* then to fight for *Flanders*, or for *England*, in *Flanders*, or in *England*; there's none but men *beſides* themſelves, or otherwiſe notoriouſly *Byaſt*, that would chuſe the later.

BUT I need inſiſt no longer upon this. It's but too *plain*, we ought to value and admire *Him* for his own ſake; let us now ſee what obligations lie upon *us*, to do it for our *Own*.

AND, what can in this Caſe, be leſs expected from a *Grateful* and a *Brave People*, to ſo *Generous*; ſo *Deſerving* a *Prince*? But that we contribute our endeavours, that we may neither be wanting to our ſelves, nor in *Duty*, and *Affection*, to *Him*, but that we ſhare in His *dangers*, and promote His *Deſigns*, and do all, that in every one of us lies, to keep *Him* in a Capacity, of meeting His Enemies with equal Numbers; whom they dare never *attack* but with unreaſonable *odds*.

THIS Indeed, is but what we owe to our *ſelves*, to our *Countrey*, our *Families*, our *Poſterity*,

ſterity, and beyond all, to our Religion; for all theſe are at *Stake*, and they are (let ſome pretend what they will) the very things we contend for in the preſent *War* with *France*; which is endeavouring to get not only our *Houſes*, but the *Houſes* of *God* into their poſſeſſion; and how they will uſe both them and us, they have given us more than a *Specimen* by what they have done at *home*, in their own Countrey: Where within theſe few Years, there were more than a Thouſand places of *Gods* publick *Worſhip*, where ſome Hundred Thouſands of *Proteſtants* ſerved *God* Religiouſly and Truly; and yet the *French*, at leaſt the *Popiſh* Fury, hath turn'd all thoſe Churches into ruinous Heaps, and treated the poor *Owners* of them (tho' their *Countrey-men*, their *Neighbours*, their *Friends* and *Relations*) with more Scorn and Contempt, more Barbarity and Cruelty, than has been heard among *Turks* and *Infidels*. So that it's every Mans *Intereſt*, to ingage in this quarrel; and were it not only ſo, yet a due ſenſe of *Honour* might excite all Perſons of *Character* and *Reputation*, to follow the Example of their *KING*, who hath ſo often expoſed himſelf for us, and who is ſtill ready to ſacrifice his Life for our ſafety.

I AM ſure, there's no man can tell me, what it was for (almoſt this Age paſt) we deſired more than ſuch a *King*; what it was we long'd for more, than a *Prince* without any private *deſigns*, and beyond all *ſuſpicion*, *Firm*, in the Nations *Intereſt* and *Quarrel* againſt *France*; this very qualification had atton'd for all other failings, and the want of it (for ought I know) hath been, in a great Meaſure, the *ſource* of all our Miſcarriages; and not only Miſchievous to us, but Fatal to all *Europe*. And now that, *that God*, who brings Good out of Evil; hath as it were, Mercifully compli'd with our deſires, and bleſt us with a *Prince*, who (beſides His other endowments) is of all *other* the beſt qualified this way. A *Prince* whom that *Monarch* always fear'd, and has now more reaſon to fear than ever. Shall we not lay hold of the opportunity, and puſh on the preſent *War*, with the utmoſt Vigor.

BELIEVE it, to talk or think of reſtoring the late *King*, without a *French Army* (as ſome of our Diſaffected Scriblers would ſeem to impoſe upon us) or to think that ſuch an *Army*, if they could reſtore Him, would then only take their leave and be gone (as others of them would perſwade us) is a *Vanity*, a *Madneſs*, that may require our *Pity*, but ſeems to be paſt our *Cure*. And therefore, to *Cabal* or *Plot*, or *Cenſure*,

ſure or *Murmur*, or if we arrive not to this height of Undutifulneſs and Folly, but only remain unconcern'd, or ſtand only *Gazeing* and looking on, as if it were no great matter how the War ſucceeded; muſt needs be, becauſe we will not exerciſe ſo much *Fore-thought*, as to conſider the Dreadful *Conſequences* of miſcarrying in it.

ALL wiſe Men will tell you, we had better be ſubdued by any Nation under Heaven than the *French*, for beſides, that no *other*, conſidering our Situation (as one hath lately obſerv'd) hath *Naval Forces* enough to ſecure ſuch a *Conqueſt*; ſo no *other* would inſult and inſlave us at the rate they would. If the *Turk* ſhould ſubdue us, he would (ſaith the ſame Author) miſerably *Tyrannize*, but yet for a ſmall Yearly *Tribute*, he would allow us the *exerciſe* of our *Religion*. If other *Nations*, either their *Diſtance* would ſlacken our *Bonds*, or their *weakneſs*, would preſs us more *lightly*: But *France* is our next *Neighbour*, very powerful by Sea and Land, able to load us with heavy *Chains*, and to rivet them upon us: *Beſides*, ſhe has found us capable of being a *Rival* to her *Glory*, and we know, who it is, at this minute, that ſtops her *Conqueſts*, who gives *Check*, to all her aſpiring *Deſigns*: Nay ſhe has felt the Power of our *Arms* in her *Bowels*,

Bowels, and has been *Conquered by us, and has had ſuch proofs of the *Engliſh* Valour, that ſhe would be *ſure* to take care never more to ſtand in fear of her *Antient Enemies*: And upon theſe grounds we are to expect no *Mercy* at her *Hands*, but the worſt of an *Hoſtile Fury*; and nothing perhaps, *leſs* than our total *Subverſion*, would ſerve their turn. Nay, when we conſider, how barbarouſly they uſe the *People* whom they *Subdue*, tho' of their own *Religion*, without regard to *Churches* or *Religious* Houſes, or the very *Sepulchers* of the *Dead*, tho' *Princes* themſelves; we may believe, our *Engliſh Papiſts* (however they may flatter themſelves) would meet with no better *Quarter* than others: But for thoſe *Proteſtants*, who, tho' at eaſe in their *Fortunes*, and injoying all

* This Conqueſt was undertaken upon juſt grounds, *Edward* II. King of *England*, having Married *Iſabella* Daughter to *Philip the Fair* of *France*, whoſe three Sons dying without Iſſue, the Crown deſcended to the Heirs of *Iſabella*; and then it was, when *Edw.* III. in right of his Mother claimed the Kingdom of *France*, that they made their *Salique Law*, which could however, bar only for the future, and not for the time paſt; and therefore the King invaded *France*, and was very ſucceſsful in all the Battels he fought, but by reaſon of ſeveral diverſions at home, this Succeſs was not purſued by his immediate Succeſſors; yet *Hen.* V. coming to the Crown (A *Prince* of a Warlike temper) and conſidering, that, not only *Normandy*, *Guien*, *Aquitain*, and *Anjou*, were the rightful *Inheritances* of the *Kings* of *England*, but alſo his juſt Title to the *Whole Kingdom*, derived from *Iſabella* aforeſaid; after he had firſt by *Ambaſſadors* ſet forth, and demanded his Right, he with an *Engliſh Army* invades *France*, and after he had won ſeveral Battles, was at laſt Married to *Katharine*, Daughter of *Charles* VI. And thereupon Declared and Crowned *King* of *France* in Reverſion: *Charles* and *Iſabel* his Queen to Reign during their Lives, and *Iſabel* ſurviving *Charles*, at her death, made a *Will*, declaring her Son in Law, *Henry* V. Heir to all her Goods, and to the *Crown*; which gives the *Kings* of *England* a farther Right to the *Kingdom* of *France*: And I am perſwaded if the *French King* had half ſo much right to *England*, as the *King* of *England* hath to *France*, we ſhould be peſtered with his *Manifeſto's* and *Scribles*, alledging his juſt Pretenſions; as he calls all, that he makes.

the Priviledges of their Fellow Subjects, are yet *Reſtleſs* and *Diſſatisfied*, and *Weary* of a Government, that's the only *Security* of their *Religion* and *Eſtates*; Surely, as they will be the eaſieſt, ſo they will be the moſt deſpiſed *Prey* of their *Enemy*, who (if they have any *Manhood*, or any thing that's *great* in them; will ſhew more *Favour* to the brave *Defenders* of their *Countrey*, than to thoſe, who have ſo baſely, and treacherouſly deſerted and betrayed it.

But I know, if I ſhould Diſcourſe at this *rate*, out of this *place*, or where I might expect an anſwer, I ſhould preſently be told; that I had uſed a great many *words* to little purpoſe, and had run on all along upon a falſe *ground*, for that the Great King of *France*, hath nothing of *Self*, in all this, nor is he farther concerned, then out of a Principle of *Honour* and *Generoſity* to Eſpouſe an *Oppreſſed*, and to reſtore, an *Exil'd Prince*. *That he* was neither oppreſt, nor baniſhed, is plain enough: And on whoſe *ſide* the *Oppreſſion* lay, we all know; and yet we will allow them, that, that *Monarch*, may ſeemingly with much Gallantry, Eſpouſe His *Cauſe* till he ſee a fair opportunity of ſetting up his *Own*: but, to be ſure, no longer. *Or* ſuppoſe he ſhould not do *this*: can we however think, that he would not demand ſo great

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a *Charge*, as that the whole *Wealth* of the *Nation* would be too little to anſwer? and were it not better *Policy* in us (tho we had no other inducement) to ſupply *Him*, even to a *Moiety* of what we *have*; who will preſerve the *reſt*, by keeping ſuch Enemies *out*, and by cheriſhing and protecting us in our *Religion*, and other *Rights*.

To be ſparing in a caſe of ſuch *Neceſſity*, is to be *Wanting*, and indeed *Cruel*, to our ſelves, and our Poſterity: like the fatal *Parſimony* of the *People* of *Conſtantinople*, who refuſed to ſupply their own *Emperour* (tho' by way of *Loan*) with a thirtieth part of that *Money*, which the *Turkiſh Emperour* deprived them of, together with the lives of the wealthieſt of them. Whereas, by that ſeaſonable *Supply*, they might in all likelihood; have preſerved their *City* and their *Lives* too.

'TWERE eaſie to ſhew, what a poor thing *Money* is, in reſpect of our *Religion*, our *Lives*, our *Laws*, and our *Liberties*; and it's not yet *Seven Years*, ſince all conſiderate *Men* and good *Proteſtants* amongſt us, would have given more than this *War* will coſt us, to have been under the *Circumſtances* we now are: But (God be thanked) there's no need to inſiſt upon this. Thoſe worthy *Patriots* who ſo freely and cheerfully find out *Ways* and *Means* to ſupport the *War*, are highly ſenſible of *it*. And all I have to

offer upon their accounts, is, to *pray* as *David*, when the *People* even beyond what he expected, offer'd ſo *willingly* towards a Publick *Good*. *O Lord God of Abraham, of Iſaac, and of Iſrael our Fathers, keep this for ever, in the imagination of the thoughts of the heart of thy people.* But to return, *That* I may leave nothing unſaid, to open the Eyes of thoſe who are not *wilfully* Blind; I will for their ſatisfaction, *ſuppoſe*; that this extravagantly ambitious *King* (upon whom they ſo much *depend*) had no private *deſign*, but would only cleer the *Way* to the *Throne*, and then fairly draw off, without any other *Conſideration* than the ſatisfaction of his own *Haughty* and *Ambitious Humour*: Let us I ſay ſuppoſe this (tho' indeed it's next to impoſſible) yet even in this *Caſe*; Might not the *Prince* whom he left repoſſeſt (I only preſume to ask the Queſtion) juſtly write himſelf, *James the Conquerour*? And tho' I am not to determine, how mercifuly he might uſe us, if left to his own *Conduct* (tho' we muſt believe him more than a Saint to forget, what is paſt) yet, conſidering *how* he has been influenced; and (conſidering his Principles) how he ſtill muſt *be*: (if ever *Divine Judgment*) as a puniſhment for our *Sins*, ſhould ſuffer this to come to *paſs*; The very thoughts of what

1 Chron. 29. 18.

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we might expect, are ſo full of *Horror*, that I chuſe rather to draw a *Vail* over it, and paſs it in *ſilence*, than go about to diſplay it; and if any Man be ſo *Weak*, or ſo *Short-ſighted*, as to wiſh or deſire it, I am perſwaded, that a ſhort change with a Subject of *France*, would very effectually *Cure* him of his *Malady* and *Folly* too.

And yet *Our Caſe* might be, much more deſperate than ſome of *Theirs*, and no *better*, to be *ſure*, than that of the Proteſtant Subjects under that *Crown*; and how it ſhould be *worſe*, is not *eaſie* to imagine. And now,

SINCE, thoſe very Men amongſt us, who ſeem moſt fond of the late *Kings return*, do yet pretend, they would by no means have *Him* come with a *French Power*; *as* being aware of the dreadful *Conſequences* thereof. *Since* it is not poſſible he ſhould come by any other, or any other way. The abuſed Affections, of his *Quondam Subjects* (except a few not worth the naming) being now ſettled upon a *Prince*, who has gained them with the Hazard of His *Life*. A *Prince*, that is not only *fleſh*, of our *fleſh*; and *bone*, of our *bone*; and ſo our *Natural Liege Lord*; but of our *Religion* alſo, and therefore the *dearer* to *us*, as we are the ſafer; this being *ſo*, it is not poſſible they ſhould think of *recalling* a *Prince* under

under whoſe *Adminiſtration*, they ſuffered ſo much, and whoſe incenſed *wrath*, would not be eaſily appeaſed; and whoſe *thirſt*, for *Unlimited Power*, He would be ſure to *quench* at our *Coſt*; and therefore muſt come by a *French Power*, or not at *all*.

SINCE, Such a *Power*, if they could ſet him on *Engliſh ground* (which I much queſtion) would either, in his *Name*, and under his *Umbrage*, do all for *Themſelves*: *or* at their going *off*, demand ſuch *vaſt Sums*, as we could never pay; and *yet* for not paying, would be expoſed to all the *Miſeries*, that *Scorn* or *Cruelty* could invent.

Since, After they had done *this* (*or* ſuppoſe they ſhould not do it) *They* would at, *beſt*, leave us in the hands of a *Conqueror*, all *Incenſed*, full of *VVrath* and *Revenge*; who uſed us *not over well*, when *He* had no pretence to that *Title*: but would now be ſure (without uſurping a Diſpenſing Power) make his *Will* our *Law*, and impoſe whatever his *Ambition*, his *Wrath*, or a Jeſuitical *Cruelty* could inflict.

SINCE, Our *Religion* (with which nothing ſhould come in Competition) is ſecured to *us*, and our *poſterity*, being wrapt up and ſafe, not *only* in His *Majeſty* (whom *God* long preſerve) But in thoſe *Illuſtrious Heirs* of the *Crown*, *Her Royal Highneſs*, and *Her Royal Son*; in *whom* we may one day be *happy*. SINCE,

SINCE, Our *Laws* are once more *Sacred*, our *Priviledges Allowed*, our *Rights*, and *Liberties Cherished*. And *Since* we are *Blessed* with a *King* by whose *Prowess*, and *Conduct*, by whose *Justice*, and *Goodness*, we may (if not wanting to our selves) be as *Great*, as *Happy*, and as *Dreadful*, as *Ever*.

SINCE, *This*, *I* say, is *so*, it is not possible (unless we be in love with *Chains*) and fond to see our *Religion* truckle to *Popery*, our *Liberty* to *Slavery*, our *Rights* and *Priviledges*, to *Courtesie*: unless we desire to see our *Lives* exposed, and our *Estates*, offered as an *Oblation* to a superstious, greedy *Church*; or as a *reward*, to the *Soldier* that shall destroy *us*: unless, I *say*, we are fond of these things, it is not possible we should *desire*, or ever *long* for such an *Administration*, as will certainly produce *them*.

IF therefore, we have any Natural *Love* for our *Countrey*, *or* any Supernatural *Affection*, for our *Religion*, *or* any Natural *Instinct* of *Self Preservation*, *or* any Sense of *Honour*, in Acting suitably to such *Principles*; If a *Royal Example*, can *incite us*, *or* our own *Welfare* and *Safety* incourage us; *Let us* in the *Name* of *God*, as we *Value* any, or all of these *Dear Things*, in all Due *Thankfulness* to the *Authour*, and in all Loyal Duty, and Affection, to the *Instrument*,

ment of our *Deliverance*; turn from our *Sins*, and *Unite* and *Strengthen* our Selves, againſt the *Common Enemy*, of our *Religion*, and *Civil Rights*, as the only *way*, to have our *Peace*, and *Happineſs*, Reſtored and Settled, upon *ſure* and *laſting Foundations*.

AND *this* I conceive, is the beſt *courſe* we can take, to leſſen this Great *Loſs*; ſo, as it may not prove *fatal* to us: To *Stand* by our *King*, with our *Lives* and *Fortunes*: To *Pray* conſtantly, and to *Pray* fervently, that *God* would Protect *Him*, from the private *Machinations*, and open *Violence* of His *Enemies*; that He would preſerve *Him*, to perfect that *Great*, that *Glorious Work*, He hath ſo Generouſly, and ſo Succeſsfully *Begun*, that ſo we may enjoy *Him*, in *Peace*, and eſteem *Him*, as the *Iſraelites* did
2 Sam. 21. *David*, *the light of our Iſrael*; and as they did
Lam. 4. 20. *Joſiah*, *the breath of our Noſtrils*. The ſerious acknowledgment *whereof*, will not ſuffer *us* to be wanting in all Duty and Affection to *Him*, whom *God* continue long over us; and let *all* that *Love* the *Peace* and *Happineſs*, the *Welfare* and *Glory*, of *Great Britain*, and *Ireland*, ſay, *Amen*, *Amen*.

Now to God onely Wiſe, Father, Son, and Holy Ghoſt, be aſcribed, as is Moſt Due, All Glory, Honour, Power, Praiſe, Might, Majeſty, and Dominion, Now and for Ever, Amen.

F I N I S.

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